

# THE LION

August 2006 Vol. CXXXI, No. 8

*An Unofficial Newsletter for Members Only of  
Saint Mark's Parish, Denver, Colorado*

## *On the Assumption of Our Lady into Heaven*

Saint Bernard of Clairvaux



WHEN we consider how the Mother of the Incarnate Word was taken up into heaven, it is time for all flesh to speak. For mortal men should not cease their praises when in the person of the Vigil, man's nature is exalted above immortal spirits. But as for her glory, devotion doth not permit anyone to be silent, even though barren thought cannot conceive, nor unlearned speech bring forth, aught that is worthy of her. Therefore, even the princes of the heavenly court, in contemplation of a thing so great and new, cry out in wonder: Who is this that cometh out of the wilderness, perfumed with myrrh and frankincense? To put it more plainly, it is as if they had said: How great is she? Whence at her coming up from the wilderness is there such abundance of delightful things? For like delights are not found even among us, whom the river of the flood maketh glad the city of the Lord, and who from the presence of his glory drink of his pleasures as out of a river.

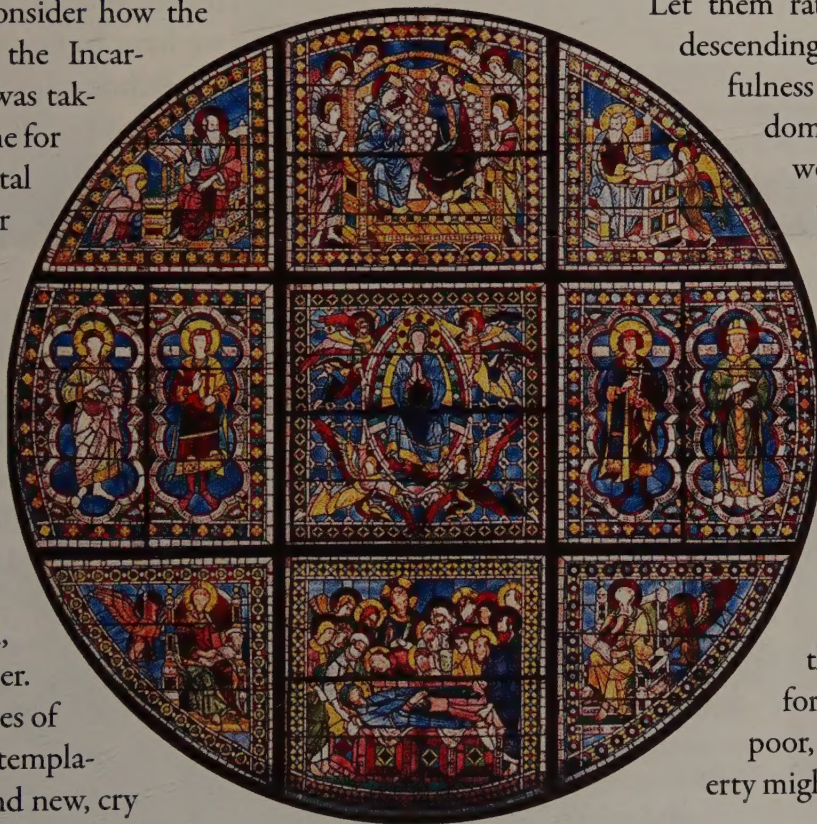
Who is this who from this region under the sun, where there is naught but labour and sorrow and trouble of spirit, cometh up, perfumed with spiritual delights? Why should we not apply the word 'Delights' to her dignity of virginity combined with the gift of fruitfulness? Yea, this is the very honeycomb of charity, distilling the honey of humility, a heart of mercy, the fulness of grace, and the prerogative of surpassing glory.

The Queen of the world, therefore, coming up from the wilderness, hath become fair even among the holy Angels, as the Church singeth in anthems from the Song of Songs. Pleasant for delights is she. But let them cease to wonder at the delights of this wilderness, for the Lord hath shown lovingkindness, and our land hath given her increase. Who do they wonder that from a desert land Mary should rise up, perfumed with delights?

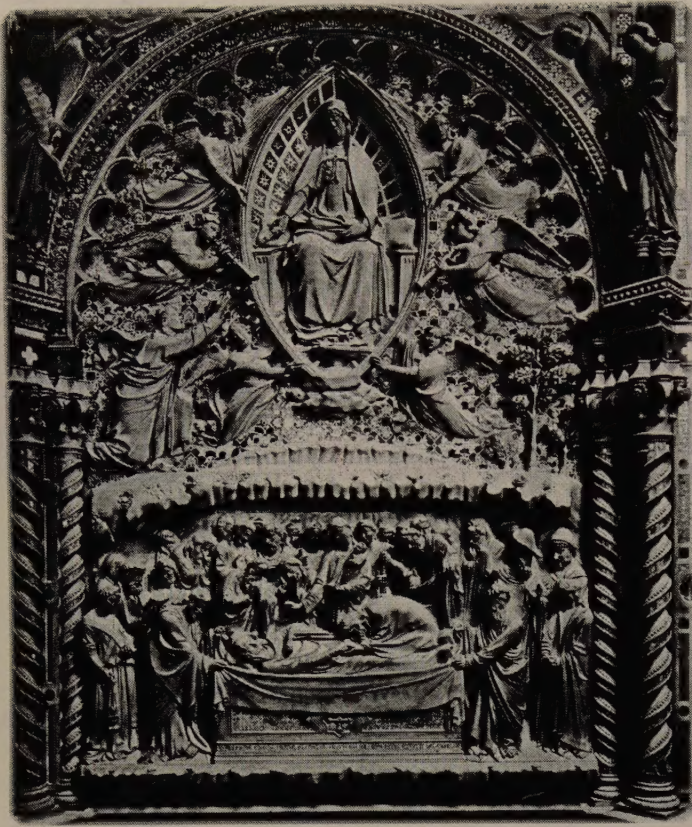
Let them rather wonder at Christ descending in poverty from the fulness of the heavenly kingdom. It is a miracle far more worthy of wonder that the Son of God should be made a little lower than the Angels than that the Mother of God should be exalted above the Angels, since indeed his emptying becometh our fulness, his afflictions the delights of the world. In a word, though he was rich, yet for our sakes he became poor, that we through poverty might be made rich.



THERE is nothing which giveth me keener pleasure or greater reluctance than to have to speak of the glory of the Virgin Mary. Behold, if I praise her virginity, many virgins come before me, who bear her company, and, after her, are brought unto the King. If I proclaim her lowliness, some will







be found, few though they be, who have learnt of her Son to be meek and lowly in heart. If I extol the multitude of her mercies, there are men who also are merciful – yea, and women.

But in the Christmas Antiphons of Lauds there is one thing which I may say of her which can be said of none other: 'Lo, a Maiden hath borne the Monarch whose Name is Everlasting; she hath the joy of a mother and the honour of a virgin: before her hath none been seen like her, nor shall there be after, alleluia.' This is peculiar grace of Mary, which will never be another's. This standeth alone, and what it is words can never really tell.

Nevertheless, if thou gazest thoughtfully upon her, thou wilt see that her virgin motherhood was not the only grace which was peculiar to Mary alone, although at first sight, her graces other than her motherhood seem to have been possessed by others as well as

by herself. Where, for example, even amongst Angels canst thou find any purity such as that of her maidenhood? For her virginity was found meet to become the shrine of the Holy Ghost, and the dwelling of the Son of God! Again, what must have been the greatness and price of lowliness in one whose purity and whose guilelessness were what hers were, whose conscience never could or did, ever so gently, reproach her with anything, and who was actually filled full of grace?

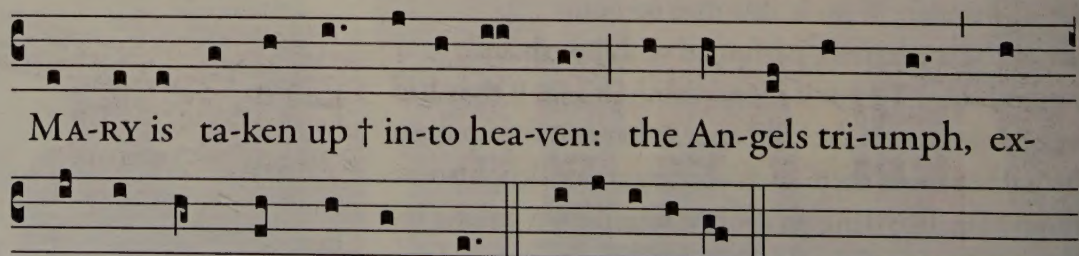
Blessed being! how came it that thou couldst be lowly at all, far less, lowly as thou wast? Worthy in all truth was his handmaiden that the Lord should regard her lowliness, and that the King should greatly desire her beauty, and that the unspeakable savour of her perfumes should lure him from his eternal rest in the bosom of the Father.

Behold, blessed Maiden! behold with what congratulations we have been able (though from so far off) to follow and cheer thee on thy way as thou goest up to thy Son! May it be the work of thy kindness to show to the world what grace thou hast found with God, by procuring, through thy holy prayers, pardon for the guilty, health for the sick, courage for the faint-hearted, help and deliverance for the endangered.

Yea, in this solemn day of his joy, and of the gladness of his heart, may our Lord Jesus Christ thy Son be pleased to make a special outpouring of his grace through thee, O merciful Queen! yea, may he outpour his grace upon all who are calling upon the sweet name of Mary. He is over all, God, blessed for ever. Amen. §

*From Sermon IV on the Assumption; translation from the Anglican Breviary.*

ANTIPHON. *Assumpta est Maria.* Mode VII



MA-RY is ta-ken up † in-to hea-ven: the An-gels tri-umph, ex-

alt-ing and bless-ing the Lord.

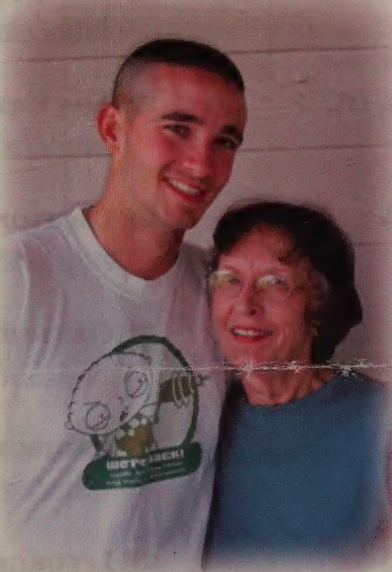




Fr. John was very pleased to visit the summer place of Steve and Melissa and Maya Elisabeth Armstrong on Flat Head Lake in Montana. Maya Elisabeth, granddaughter of Ann Armstrong, was baptised on July 22, 2006. The black Lab is part of the family.



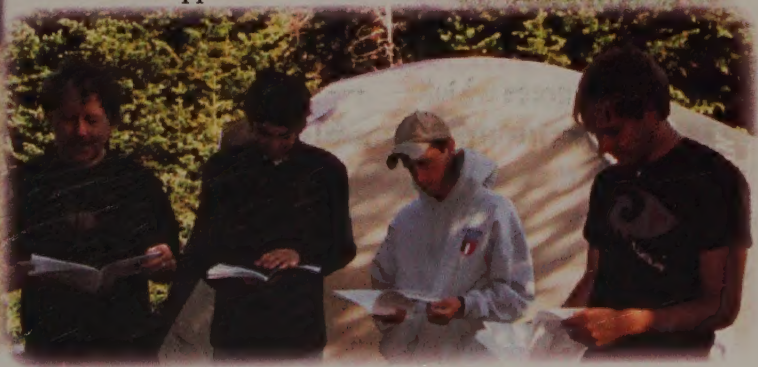
Julia Farrell Morrow, Daughter to George Robertson Morrow & Crista Leahy Morrow is just 14 months from birth and showing a contemplative capacity.



Patricia Anne Meeks shown here with her grandson, Thomas Prosper Sullivan, was received as a member of St Mark's and communicant of the Holy Orthodox Catholic Church by Chrismation on 27 July. Thomas has just left for Camp Lejeune, Florida with the Marines. Lord have mercy. Patricia is mother to Mary Gay Sullivan Coit, Archdiocesan Iconographer and member of St. Mark's.



Mr. Bill Banta, Esq., St Mark's Senior Warden, led a four day expedition to Trappers Lake & the Flat Tops wilderness in July. Fr. John with Andrew, Bruce, Drue, and Bill chanted Compline and Morning Prayer each day. Acolyte Drue Banta took over when Fr. C., as planned, hiked home on Day Two after a six mile hike round Trappers Lake.





## WESTERN RITE PARISH SITES

- ☞ SAINT MARK's, DENVER, CO  
<http://www.westernorthodox.com>
- ☞ SAINT ANDREW's, EUSTIS, FL  
<http://www.standreworthodox.com>
- ☞ SAINT BENEDICT's, WICHITA FALLS, TX  
<http://www.st-benedict.org>
- ☞ CHRIST CHURCH MISSION, LYNCHBURG, VA  
<http://www.christchurchlynchburg.org>
- ☞ SAINT COLUMBA's, LAFAYETTE, CO  
<http://www.stcolumbachurch.org>
- ☞ SAINT GREGORY's, WASHINGTON, DC  
<http://www.stgregoryoc.org>
- ☞ SAINT MICHAEL's, WHITTIER, CA  
<http://stmichaelwhittier.org>
- ☞ SAINT MICHAEL's, WICHITA, KS  
<http://www.stmichaeloc.org>
- ☞ SAINT NICHOLAS, SPOKANE, WA  
<http://www.spokaneorthodox.com>
- ☞ SAINT PETER's, FORT WORTH, TX  
<http://www.saintpeterorthodox.org>
- ☞ SAINT VINCENT's, OMAHA, NE  
<http://www.stvincentchurch.org>
- ☞ OUR LADY OF WALSINGHAM ORATORY  
<http://www.westernorthodox.ca>
- ☞ CHRISTMINSTER MONASTERY  
<http://www.christminster.org>

## A FEW OTHER SITES OF INTEREST

- ☞ THE ANTIOCHIAN ARCHDIOCESE  
<http://www.antiochian.org>
- ☞ THE BIBLE ONLINE  
<http://unbound.biola.edu>  
<http://www.biblegateway.com>

- ☞ THE FATHERS OF THE CHURCH  
<http://www.newadvent.org/fathers>  
<http://www.ccel.org/fathers2/index.html>  
<http://www.voskrese.info/spl/index.html>
- ☞ LANCELOT ANDREWES PRESS  
<http://www.andrewespress.com>
- ☞ MONASTIC DIURNAL E-MAIL LIST  
<http://groups.yahoo.com/group/diurnal>
- ☞ ORDO NOTES E-MAIL LIST  
<http://groups.yahoo.com/group/ordonotes>

- ☞ THE ROMAN BREVIARY ONLINE  
<http://www.breviary.net>
- ☞ THE CATHOLIC ENCYCLOPEDIA  
<http://www.newadvent.org/cathen>
- ☞ LECTIONARY CENTRAL  
<http://www.lectionarycentral.com>
- ☞ ORTHODOX WIKIPEDIA  
<http://www.orthodoxwiki.org>
- ☞ PROJECT CANTERBURY (CLASSIC ANGLICAN)  
<http://www.anglicanhistory.org>
- ☞ LITURGICA.COM (EASTERN AND WESTERN)  
<http://www.liturgica.com>
- ☞ ANCIENT FAITH RADIO  
<http://www.ancientfaithradio.com>
- ☞ THE RULE OF SAINT BENEDICT  
<http://www.osb.org/rb>
- ☞ TREASURY OF LATIN PRAYERS  
<http://www.preces-latinae.org>
- ☞ HYPERTEXT BOOK OF HOURS  
<http://medievalist.net/hourstxt/home.htm>
- ☞ AN IDIOT'S GUIDE TO SQUARE NOTES  
<http://ceciliaschola.org/pdf/squarenotes.pdf>
- ☞ PSALM TONE TUTORIAL  
<http://www.andrewespress.com/psalter-tutorial.pdf>



# AUGUST MMVI

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		<b>1</b> <b>SAINT PETER'S CHAINS</b> Matins - 7 AM Mass - 7:30 AM	<b>2</b> <i>S. Stephen of Rome, B.M.</i>	<b>3</b> <i>Invention of S. Stephen, Protomartyr</i>	<b>4</b> <i>Requiem Mass</i> Matins - 7 AM Mass - 7:30 AM Evensong - 4 PM	<b>5</b> <b>OUR LADY OF SNOWS</b> Matins - 8:30 AM Latin Mass - 9 AM Class - 10 AM Evensong - 4 PM
<div>Western Rite Conference, Fort Worth, Texas</div>						
<b>6</b> <b>TRANSFIGURATION OF OUR LORD</b> Matins - 7:30 AM Early Mass - 8 AM School - 9:10 AM <i>Anglican Chant</i> Matins - 9:10 AM High Mass - 10 AM Evensong - 4 PM	<b>7</b> <b>THE MOST HOLY NAME OF JESUS</b>	<b>8</b> <i>Ss. Cyriacus, Largus &amp; Smaragdus, Mm.</i>	<b>9</b> <i>Vigil of S. Laurence</i> Matins - 7 AM Mass - 7:30 AM Evensong - 4 PM	<b>10</b> <b>S. LAURENCE, DEACON &amp; MARTYR</b> Matins - 7 AM Mass - 7:30 AM Evensong - 4 PM	<b>11</b> <i>Ss. Tiburtius &amp; Susanna, Mm.</i> Matins - 7 AM Mass - 7:30 AM Evensong - 4 PM	<b>12</b> <i>Feria (Saturday of Our Lady)</i> Matins - 8:30 AM Latin Mass - 9 AM Class - 10 AM Evensong - 4 PM
<b>13</b> <b>TRINITY VIII</b> Matins - 7:30 AM Early Mass - 8 AM School - 9:10 AM <i>Anglican Chant</i> Matins - 9:10 AM High Mass - 10 AM Evensong - 4 PM	<b>14</b> <i>Vigil of the Assumption</i>	<b>15</b> <b>ASSUMPTION OF OUR LADY</b> Matins - 7 AM Mass - 7:30 AM	<b>16</b> <b>S. JOACHIM, FATHER OF OUR LADY</b> Matins - 7 AM Mass - 7:30 AM Evensong - 4 PM	<b>17</b> <i>In the Octave of the Assumption</i> Matins - 7 AM Mass - 7:30 AM Evensong - 4 PM	<b>18</b> <b>S. Helen, Empress</b> Matins - 7 AM Mass - 7:30 AM Evensong - 4 PM	<b>19</b> <i>In the Octave of the Assumption</i> Matins - 8:30 AM Latin Mass - 9 AM Class - 10 AM Evensong - 4 PM
<b>20</b> <b>TRINITY IX</b> Matins - 7:30 AM Early Mass - 8 AM School - 9:10 AM <i>Anglican Chant</i> Matins - 9:10 AM High Mass - 10 AM <b>PARISH PICNIC</b> Evensong - 4 PM	<b>21</b> <i>In the Octave of the Assumption</i>	<b>22</b> <b>OCTAVE DAY OF THE ASSUMPTION</b>	<b>23</b> <i>Vigil of S. Bartholomew</i> Matins - 7 AM Mass - 7:30 AM Evensong - 4 PM	<b>24</b> <b>S. BARTHOLOMEW, APOSTLE</b> Matins - 7 AM Evensong - 4 PM	<b>25</b> <i>Feria</i> Matins - 7 AM Mass - 7:30 AM Evensong - 4 PM	<b>26</b> <i>S. Zephyrinus of Rome, BM</i> Matins - 8:30 AM Latin Mass - 9 AM Class - 10 AM Evensong - 4 PM
<b>27</b> <b>TRINITY X</b> Matins - 7:30 AM Early Mass - 8 AM School - 9:10 AM <i>Anglican Chant</i> Matins - 9:10 AM High Mass - 10 AM Evensong - 4 PM	<b>28</b> <b>S. Augustine of Hippo, BCD</b>	<b>29</b> <b>BEHEADING OF S. JOHN BAPTIST</b> Matins - 7 AM Mass - 7:30 AM	<b>30</b> <i>Ss. Felix &amp; Adactus, Mm.</i> Matins - 7 AM Mass - 7:30 AM Evensong - 4 PM	<b>31</b> <b>S. Aidan of Lindisfarne, BC</b> Matins - 7 AM Mass - 7:30 AM Evensong - 4 PM	<b>1</b> <i>S. Giles, Ab.</i> Matins - 7 AM Mass - 7:30 AM Evensong - 4 PM	<b>2</b> <i>S. Stephen of Hungary, KC</i> Matins - 8:30 AM Latin Mass - 9 AM Class - 10 AM Evensong - 4 PM



# ASK ETHELDREDA

We welcome back our old friend, Sister Etheldreda, who returns to her cloister at Ely after a long retreat in the Samoan Islands where she attempted to verify the native habits described by her great, great, grand niece, Miss Margaret Mead. Sister's memoirs should appear in print soon with a movie version to follow.

Dear Sister Etheldreda,

*My priest is always preaching against the Catholics and the Pope and the media and the OCA and the Greek Orthodox. He calls them all "Scobadox" or something like that. He says they all worship Satan and keep Christmas on a pagan Feast during which the Scobadox drink wine and worship devils and the Sun god, I guess. Is there a less frantic Orthodox church in the Black Lung, PA area? – SCORCHED TO HADES IN PA*

Dear SH in PA,

Give your kindly old Sister E just a minute to get her bearings. You cannot believe how dull life is out there in the Pacific with constantly wonderful weather, fruit that drops into your mouth, and decent well behaved handsome folk all around with hardly a tattoo or pierced nose or lip or worse in sight ... not anything like the horrors around Ely these days. I tell you, I would exchange the comfort of central heat for never again seeing flip flops and bulging midriff flesh and never complain! But of course, in Pennsylvania you do not have these problems.

My theory is: to put all the weird 'Schismaticist' clergy and their sad minions back into the box. AND then, let us just start commemorating the SAINTS without any regard for anyone's precious little 'Schism' date or dates whatsoever! What a blast ... no more presumption against SAINT Thomas of Canterbury because he was martyred five minutes or five days or five years after some damned thing went wrong in Constantinople.

Believe me, the Schismaticists will have a cow. The whole logic of primitivist protestantism, which is so influential in the US, is to define the 'cut off' Date. For most of them it is the death of the last Apostle, St. John; or the 'progressive' reformers offer the date of St. Constantine's emancipation of the Church (313, I think). Then, after that ... NO Holy Ghost in all the world until Paradise Regained (America) when Joseph Smith found the golden goose by the roadside in Albany ... or whatever, Beg your pardon, but I do get your American mythologies somewhat mixed up. But really, the dominance of the 'evangelical' programme in the USA by very slightly converted baptists has long been a matter of concern to me and many others who date from before nearly everything. In heaven, so my cousin Bede used to say, all the Saints are friends and very well acquainted. There are Saints from Egypt from before and after the 'Schism' with the Roman/Byzantine authorities. There are Saints from outside the old Empire altogether... like St. Isaac the Syrian. There are Saints that are Saints partly because they were not under the Emperor's jurisdiction, like St. John Damascene. There are Saints that quote Saints endlessly with the utmost reverence, like St. Thomas Aquinas (*gasp*) he was a ... what, Aristotelian who quotes St John Damascene and St Augustine of Africa and was kinda fat and verbose and maybe neo-Platonist? I seriously doubt it ... about the neo-Platonists. Then, just before he died, he saw heaven open

and he said "All the blather anyone ever wrote or will ever write about the Great Schism is as straw." And then he died and went to a surprise party at St. John Damascene's mansion with a multitude of old friends from his studies ... including, so I am told by an informant, Aristotle, who just came up on a tour bus from Limbo to test out the atmosphere and clam sauce. St. Clive Staples Lewis told me an ear full the last time he came haunting Ely at Christmas tide. He did not approve my plan to go to Samoa and yet I still think he was narrow minded on that topic. Of course, he has never permitted himself to return to Oxford in summer for the flip flops and shorts and bare midriffs. God help the dearly lamented if they see too much of our bold new world. I sometimes wonder why I have lived so long and seen so much.

Back to your topic ... what the sisters tell me these days is that when the preaching at the Cathedral gets too bad they have these little white ear bud things that attach to an American device, the iPod, and they just tune in to some nice Anglican Chant recordings from Kings, and St. John's, and All Saints Margaret Street, and St. Mark's Denver and then all is well again until they can scurry back to the Cloister.

I got so rusty with my Latin from the months in Samoa that when I returned to England I searched for a Monastic Diurnal in English. Believe it or not, I found the perfect little pocket sized edition from the Lancelot Andrewes Press. They can be reached at [www.andrewespress.com](http://www.andrewespress.com) and I highly recommend every book they have in print.

I do hope I have been helpful to you. God knows, the nasty folk who promote the schismatic view against our Lord and the unity his holy Church always have a plethora of laws, the rule of wrath, and every frightening and common and unhappy thought on their side. I do not seem to get anything like this from our friends in heaven. Sin, I say, is the author of schism. God the Holy Ghost, I say, is the author of Saints.

Yours the merry old and ever optimistic,

*Ethel*

## THE LION

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